E-sociology : A Shift in Socio-Economic Relations

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If we really want to understand the exact picture of any society we must be free and ready to chase wherever the shift of social interaction leads us. In a plural, diverse and heterogeneous country like India, e-socialization is a tool for bringing homogeneity in society in general and to youth and elite group in particular and also heterogeneity among different classes and community based life in general.

The major objectives of this paper are as under:

1. To present overview about transformations taking place in the patterns of social interaction and economic relation.
2. To emphasize on use of soft power (social networking) and enhancement of virtual world along with shrinking real (face to face) interaction.
3. To highlight the latest developments in social interaction through perspective of e-sociology.

Social Change and Economic Transition- From Barter to Digital India:

Social change and Economic Transition are two different processes; but closely connected where the former is defined as non-repetitive alteration in the established modes of behavior in society andthe later is identified as massive, comprehensive functional change. Introduction of the startup India, new goods and service tax, Make in India, Digital India, Smart City are few of the initiatives of affirmative action where economic transition will lead towards social change.

Although in colonial times the British codified the personal laws to recognize distinct cultures and avoid conflict in their business and revenue based political model. The economic policy making in post-colonial India is largely responsible for social transformation especially by enacting a need-based planning and policies that brought in affirmative action and promoted multiculturalism in place of ethnocentrism in Indian society.

Introducing principles of positive discrimination and equal opportunity for all, for bringing a greater sense of social equality and removing caste based discrimination and inaccessibility to opportunities and creating a platform where inclusion of poor and marginalized which made them participants of the process.

Tradition of Interdependence:

We remarkably practiced solidarity at mechanical and organic level as identified by Emile Durkhiem, which has held us together throughout centuries. One manifestation of it is found in the form of '*Jajmani*' System, i.e., a system of functional interdependence of castes. The term "jajman" refers generally to the patron or recipient of specialised services. The relations were traditionally observed between a food producing family and the families that supported them with goods and services. This came to be known the jajmani relations or the economic relation between human beings. The whole of a local social order was involved (the people and their values) in such jajmani links. Those associated in these interdependent relations were expected to be and were broadly supportive to each other with qualities of ready to help and support which usually close kinsmen were expected to show.

The jajmani relations usually involved multiple kinds of payment and obligations as well as multiple functions. Jajmani system is that mechanism which has formalized and regulated this functional interdependence and castes were cut across the boundaries of religious communities. As mentioned previously that mentioned that notions of caste are found in all the religious communities in India. In its actual practice, thus, the institution of jajmani provided a made possible inter linkages between people of different religious groups too.Where a Hindu may be dependent for the washing of his clothes on a Muslim washer man.Similarly, a Muslim may be dependent for stitching of his clothes on a Hindu tailor, and vice-versa. Many such combinations excesseted to meet with the basic necessities and requirements of life.

Past practices such as tradition of interdependence also generate need to address the concerns regarding transformation happening in socio-economic interaction i.e. strong orientation towards multimedia, deep and intellectual interactions on Facebook, You tube, Tweeter, Blogging online transaction – paytm, online identity check systems by generating self-selecting content. Further, we need to first link with perception of others and India's Identity as philosophical leader with the story by ShashiTharoor 'The Elephant Who Became a Tiger (2007). In the story the author portray India as an Elephant in her good old days losing it's glory and then story moves to becoming lion with the support of soft power.

The Elephant Who Became a Tiger story by ShashiTharoor (2007)

The Elephant Who Became a Tiger by 2007, ShashiTharoor 24 February, 2007, Times of India

Miracle of miracles! All the animals came to look, and admire. Some were afraid: imagine the strength of a tiger within the size of an elephant! What would happen to the rest of the jungle? Others said there was no reason to worry: whatever stripes she grew, the elephant would always be an elephant at heart.

(Ideology and philosophy of Indian will never die) : Once upon a time, in a hot and humid jungle (though one with stretches known better for heat and dust), there lived an old elephant. She was a big, slow, lumbering elephant, with a long but not always happy history, and it was widely accepted that she had known better days.

(Shak, Hunn, Mugals, British, Woman question, Subaltern, sense of loss in the race of modernity) She INDIA knew, to lie back and scratch herself and talk nostalgically about the glorious past, her great accomplishments in times long gone by, but when the other animals listened they did not forget that that was really a long time ago

Past history and explanation about India as Golden bird is not in sync with present analyisis byShashiTharoor's perspective about "Soft power and Idea of Indian Society is a strength where we talk about Social Justice in both ways QUALITY and QUANTITY" :After all, for some time, the elephant's own stretch of the jungle had come under the sway of a fierce lion from far away. Despite her size and strength, the elephant had proved no match for the lion and had been **cowed into submission, until the day when the lion, tired of subduing distant lands, had finally slunk away**.

(Quit India, 1857 Mutiny): Despite this experience, the elephant tended to lecture the other animals, secure in the conviction that she had all the answers.

(Keep lecturing on Indian Philosophy) : She would raise her trunk and trumpet her views about the right way to do things, the correct manner of living, the ideal principles according to which to organise the jungle, and the other animals would nod politely, trying not to point out that the elephant herself hadn't done all that well, and that she was visibly becoming a bit mangy and flea-infested.She certainly was not the strongest animal in the jungle, for her way of doing things meant that she did not grow as big and strong as she might have. (The other animals, not entirely kindly, spoke somewhat patronizingly of "the elephant's rate of growth")

(Development, Progress, Advancement, Positive Changes is moving towards super power or super poverty as compared to developed country): She was large, of course, and that meant she could never be entirely ignored; as she came steadily, unblinkingly (and unthinkingly) on, the smaller animals at least had to get out of the way. But the number of animals who did as she did, and lived as she told them to, dwindled with each passing season.

(India's strengthis so powerful we cannot ignore its Population, Democracy, Multicultural Society, Ancient Philosophy, Melting Pot) :In another part of the jungle, to the south-east, another group of animals was faring much better than our elephant. They were a sleek band of tigers, their stripes glistening in the sun that seemed inevitably to shine on their patch of forest. The **tigers were lithe and well-muscled;** they ate well, they bounded about, and they grew strong and contented. While tourists still came occasionally to photograph the elephant, the tigers attracted swarms of **visitors, who took pictures and films which framed the tigers' fearful symmetry.**

(Free India and Its Glory) : The visitors also **gushed about the greenness of the grass the tigers grazed** on, brought them ever more food and water, and stroked their backs till their coats glittered.If the elephant noticed what was going on, she pretended not to; far from wondering what shoulder and what art might have twisted the sinews of the tigers' heart, she acted as if the good fortune of such small little creatures was of no consequence for an animal as large and important as an elephant.

(Shift in lifestyle and culture): But then, one day, she fell ill. She lay down and bellowed, until the veterinarians from the big animal hospital came running to see what the matter was.And when they had examined her, they told her the sad truth: either she would have to change the way she was living, allow others into her jungle patch and pay attention to the needs of the other animals (needs she could help them fulfil), or she would soon have to sell her tusks to be made in-to ivory trophies for the mantelpieces of distant humans. "My tusks!" she exclaimed in consternation (and horror). "i'll never sell my tusks?!"

(Completion for change) :"Why, then," the vets said, "You must change. You must become more like the tigers." The elephant blanc-hed (which looked particularly awful under the grey pallor of her mottled skin), but said nothing. She lumbered heavily to her feet and plodded uncertainly towards her new destiny. Slowly, very slowly, but with the deliberateness for which she was known, she began to change.

(Constant change in technological and more logical proceeding): As the seasons passed, the other animals began to notice that there was something different about the old elephant. She brushed off the fleas that had begun feasting on her. A certain sprightliness entered her step.She still moved with that familiar elephantine gait, but there was a pronounced sway from side to side now, as though she was prepared to entertain all possibilities. The old fat began to give way to muscle. Her ears flapped in a way that suggested she was — surprise! — Actually listening, instead of merely lecturing others.

(Self-Realization and introspection): She dipped her trunk into clean water and sprayed it liberally on herself, washing away decades of dirt and mud (though some clumps still stubbornly clung to her). She began to grow — how she began to grow! Soon the visitors started crossing over from the tigers' sanctuary to take a look. And they started chattering to each other in excitement, since they could not believe what they were seeing. For, appearing on the elephant's back, at first faint but soon clearly visible, was the unmistakable sign of stripes.

(Free democratic Secular state) Large, black stripes, swirling confide-ntly around her torso. And then, even as the visitors gawped with disbelief, the **elephant's dirty grey skin began to acquire a distinctly golden hue.**

There was **no doubt about it. The elephant was becoming a tiger**. Miracle of miracles! All the animals came to look, and admire. Some were afraid: imagine the **strength of a tiger within the size of an elephant!** What would happen to the rest of the jungle? Others said there was no reason to worry: whatever stripes she grew, the **elephant would always be an elephant at heart.** And still others said, it can't last; the stripes will fade away soon enough, and we will again see the comforting sight of our old plodding, stumbling friend. Which of the animals would be right? Who knows? Tune in a few years from now, when we will recount the next episode of our favorite animal fable. **Soft power and Idea of Indian Society is a strength where we talk about social Justice in both ways QUALITY and QUANTITY.**

Summarizing the story which identifiesthe transformation in the light of political and cultural shifts in India:

a) Not always happy history, (Past history and explanation about India as Golden bird is not in sync with the present - Shak, Hunn, Mugals, British, Woman question, subaltern, sense of loss in the race of modernity came into the existence)
b) Other animals (competing societies) listened: they did not forget that, that was really a long time ago
c) Cowed into submission, until the day when the lion, tired of subduing distant lands, had finally slunk away.
d) Keep lecturing on Indian Philosophy
e) "the elephant's rate of growth" -(Development, Progress, Advancement, Positive Changes is moving towards super power or super poverty as compared to developed country was a big question to deliberate upon)
f) she could never be entirely ignored
g) India's strength is so powerful we cannot ignore it its Population, Democracy, Multicultural Society, Ancient philosophy, identity as a Melting pot
h) Tigers were lithe and well-muscled; visitors, who took pictures and films which framed the tigers' fearful symmetry.
i) Free India and Its Glories past
j) gushed about the greenness of the grass the tigers grazed
k) Shift in lifestyle and culture
l) Completion for change
m) She (India) began to change.
n) Constant change in technological and more logical proceeding
o) Actually listening, instead of merely lecturing others.
p) Self-Realization and introspection
q) sprayed it liberally on herself,
r) Free democratic Secular state
s) Elephant's dirty grey skin began to acquire a distinctly golden hue.
t) There was no doubt about it. The elephant was becoming a tiger. The strength of a tiger within the size of an elephant! Elephant would always be an elephant at heart.
u) Soft Power and Idea of Indian Society is a strength where we talk about Social Justice in both ways QUALITY and QUANTITY

Tharoor, emphasizes on transition of Indian society starting from the glorious past, declining perspective of others and impact of soft power but in between the sustainable identity of elephant (India) would always be an elephant at heart.

E-sociology and charging virtual world:

India is showcasing a journey of becoming Lion from the path of e-sociology (less direct contact and more indirect interactions). Every society has its own pattern of social interaction in which, it is known to the members of the society How to talk? How to interact? How to exchange cultural behavior?, in reference to the unwritten rule or social norms. The rapid increase in technology based interaction ranging from Wi-Fi connectivity, e-communication tools, dependency on electronic devices for contacts is attracting the concern to understand the whole perspective of e-sociology. Ben Agger (2016) refers "e-sociology as virtual world of social inter(net)actions which is electronically mediated literary practices where real interaction is slowly reducing and technology based exchange of behavior is prominent in cultural shift."

India - A Country with Unity in Diversity takes a glimpse into the magnificent India and discovers its beauty and richness in its diversity. India is a beautiful country with a glorious heritage and rich customs. The Indian society has transformed widely through history from being governed by *Smriti, Sruti, Dharma* and other customary laws to adopting a rights-based Constitution post-Independence and following the trend of progressive and planned economic policies, law making system and life style ranging from community based to socialization to digitalization. The most important aspect in analyzing social transformation of this type from the perspective of sociological jurisprudence is recognizing the role of e-socialization as a tool of **socio-eco**

engineering. Social engineering aims at building a society as efficient as possible in which wants of maximum number of people are satisfied with minimum conflict, friction and wastage of resources.

E-sociology as a tool of Economic and Social Engineering.

Economic development is backed by social engineering as need of the society e-sociology enters into playing a significant role in economic development of the society by adopting instruments of social engineering like law, technology, affirmative actions, participatory civil society, and transparency in governance

India is a developing economy with poor knowledge economy where providing infrastructure assistance for development of education, is lacking. In order to bridge the gap, between the demand for education and supply of infrastructure and other facilities several business groups has set up good number of educational institutions with hostel facility for the students. Most of the institutions are located in urban and semi urban areas of India. Indian economy has made noteworthy contribution in arena of social development. The main activities include sponsoring and propagating women education, importance of girl child, inclusive growth, etc.

Education is one of the premier rights of every human being; on the other hand, citizen literacy ratio is one of the greatest indicators of development in every country. Considering that, the economic institutes believe that their responsibility is also to develop the **students as professionals** right on the campus while they are still students in terms of internships.

Present economy is also shifting its focus on **helping mass consumers** to avail the benefits of enhancing contribution in SOCIAL VALUES,

Education, on one hand, is the fundamental right of every human being and, on the other hand, is a yardstick to measure the development of every country.

Overall, the **present scenario of higher education in India offers a plethora of opportunities in the coming decades.**

Recently, The Government has initiated different policies to develop a world class smart cities infrastructure, Digital India. In India, six areas have been taken up as core or infrastructural sectors, namely, Roads and Highways, Railways, Ports, Civil Aviation, Energy and Telecommunication.

Under the Chairmanship of the Prime Minister of India ShriNarendraModi with the objectives of urban renewal and retrofitting programme by Government of India with mission to develop 100 smart cities that would ensure time-bound creation of world class infrastructure delivering services matching international standards, developing structures that maximize the role of public-private partnerships and monitoring progress of key infrastructure projects to ensure that established targets are realized. In first round 20 cities are being selected.

The back-bone of economic development, i.e. Infrastructure, has been put into focus the aggressiveness of Government to attain the best of it which is evident from its committed efforts in this direction. Attribution of India's exclusive position in the list of top economies of the world is recently published in"**Goldman Sachs Report: Dreaming with BRICs: The path to 2050"**, the expectations and aspirations both are touching new hights in India.

The technological development and infrastructure sector in India has witnessed major reforms brought forth with the aim of achieving planned and consistent economic development. There has been a gradual shift from a controlled to an open market economy where private players including foreign investors have assumed an eminent role.

Nye J. (2008), refers "power can be wielded in three ways threat of force (stick), inducement of payments (carrot), shaping the preferences of others- soft power eschews the traditional foreign policy implementations of carrot and stick relying instead on the attractiveness of the nation's institutions, culture, politics and foreign policies."

Two recent trends observed in India of 'Demonetization' and 'Digitalization' which has crucial but surely has widened the scope of e-sociology. 'Demonetization' as announced by Indian Prime Minister on 8th November, 2016 and 'Digitalization' process is need of the hour to cope up the mechanism in India but smooth functioning, acceptability, reaching out to mass, are big grey areas to work upon.

Conclusion:

An investment in knowledge to strengthen economic relations by electronic based social relation can be best viewed as interest of buyer and seller but at the same it exhibits threat to potential power with its human touch. Interactions more in socio-economic relations are shifting from barter to Digital India and moreover participating in the campaign of being culturally digital.

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